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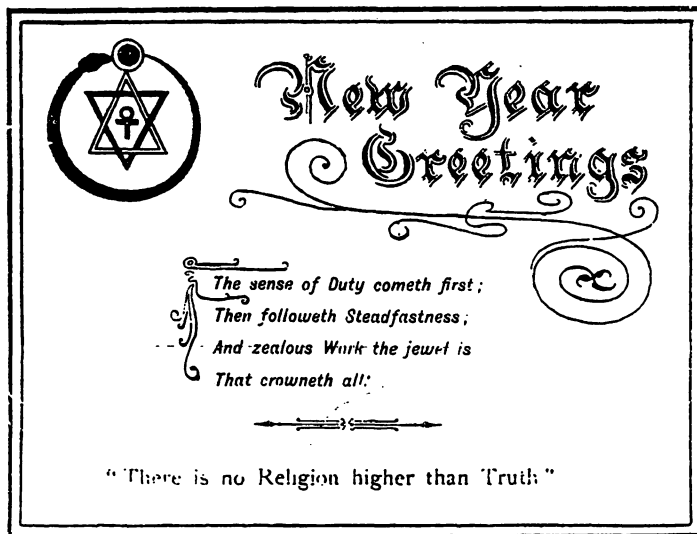
P.O. Box 9966 — San Diego, California 92109

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FROM H. P. BLAVATSKY TO WILLIAM Q. JUDGE

What better way to start the year 1975 than to share with our readers the following salutation for 1890 between two of the co-founders of the Theosophical Society!—Eds.



*Warmest Wishes for health -
prosperity & success in 1890,
to W. Q. Judge
from his true & sincere friend
H. P. B.*

*"We should forgive many things
in others, but nothing in
ourselves."
(Theosophical motto for 1890.)*

THE CENTURY'S PERSPECTIVE

H. P. Blavatsky and The Theosophical Movement

CHARLES J. RYAN

Nineteen-seventy five is a special anniversary year to turn our thought toward Helena Petrovna Blavatsky, and to do so is to assess again the work of the Theosophical Movement, its past and present, and to project that thought into the future. As an aid to this we print below Professor Ryan's Foreword to his history, *H. P. Blavatsky and the Theosophical Movement*, which in turn we hope will attract students to a reading or re-reading of the volume when re-published later this year. Shortly after its publication in 1937, the editor of the *O. E. Library Critic*, Dr. H. N. Stokes of Washington, D.C., known for his honest forthright speaking, wrote: "This deserves a high place among the several biographies of H. P. B. . . . I advise substituting it for your morning meditation till read."—Eds.

FOREWORD

Running through the record of the Theosophical Society from its inception to the present day is one unbroken line of underlying purpose to provide a rational solution for the great problems which face humanity. From the first the Society stated that its main object was to disseminate Ideas which would, if put into practice, change the hearts and minds of men to better and higher things. Theosophy, the philosophy of life that has come down the ages, can do this work of spiritual and intellectual alchemy by giving Light by which the peoples of the earth can live as high-minded and large-hearted men and women.

Theosophy can set a new current of thought in the world so that Brotherhood in thought and act will bring peace on earth and heaven into our midst. This is no visionary dream;

it is intensely practical, but we must begin upon ourselves, we must correct ourselves, we must live what we preach. No readjustments of conditions, however drastic, can ever permanently do away with our troubles; we must readjust ourselves and cease to identify ourselves with the material body; we must explore within and find what true living means.

The Theosophical Movement had, and has, if it live true to its purposes and ideals, the backing of certain Wise Men of the East who possess the Light and who are ever ready to help. But even they must abide the time when men are seeking for more light. So in 1875 they sent their Messenger, H. P. Blavatsky, 'that strange woman' whose occasional unparliamentary language and outward uncouthness in manner were deliberately assumed to shock men out of their conventional judgments and to arouse their intuition.

Strange indeed she was, but true as steel, and by far the best qualified then available to "break the molds of mind," and to sow the seeds which would germinate in the coming centuries. She began in America, with the simplest teaching about the ethereal forces behind the veil of matter, using the only convenient tool at hand, the well-known phenomena of Spiritualism. She discountenanced mediumship, but proclaimed the existence of great Adepts in Wisdom and trained knowledge of Nature's hidden laws—Rosicrucians, as she called them among other names—and of the lofty possibilities of adeptship latent in every man, a startling concept in the Western world. To scholars she interpreted the deeper meaning of the traditional Qabbālāh in its bearing upon the

Christian Scriptures, and showed that the Qabbâlâh, freed from its corruptions, contained the Secret Wisdom possessed by the true Rosicrucian or Theosophical Societies in past ages under whatever name these societies were called. In her first book, *Isis Unveiled*, she touched on the so-called 'magical' forces in nature and man, repudiated in the nineteenth century, and yet so perfectly natural to those who were spiritually qualified to use them wisely.

H. P. Blavatsky also indicated to a limited degree the other features of her later teachings, such as Reincarnation, Karma, the complex nature of man, and the cycles of evolution.

Leaving the seeds of the Great Purpose to germinate in the West, she turned toward the Orient, one of the ancient fountains of inner knowledge still existing. Here she strove to arouse the 'dreamy Aryans' to study and profit by the unique treasures of Truth in their keeping, the wisdom which would not only reflect honor upon India in the critical eyes of the restless West but bring the whole world much needed help. In spite of age-long and ingrained conservatism, proud Brahmans of high caste recognized the authenticity of the Messenger and of her message, and joined hands with the Theosophists.

H. P. Blavatsky saw that the essential truths in all the great religions had been deeply honeycombed with error, and that for this reason religion had become an element of contention and division in the world. A return to an understanding of the Ancient Wisdom-Religion—Theosophy—the spiritual center from which the rival faiths all diverged, is the only way to produce harmony among their followers, and thereby to take an immense step toward Universal Brotherhood. In the words of G. de Purucker:

She saw how humanity had been drifting through the ages unaware of its birthright and unconscious of its dignity; how the indefiniteness of modern ideas had confused the minds of the people and engendered everywhere uncertainty and helpless doubt... and she left for posterity a body of teachings with power in them to change the whole world, and as it were to raise from the dead the Immortal Part of man.

—H. P. Blavatsky: *The Mystery*, Ch. IV, p. 31

The underlying current of the original Purpose having reached the Orient, its real birthplace, the Messenger moved to Europe where she finished her masterpiece, *The Secret Doctrine*, and wrote other Theosophical classics. Though an intellectual response came from matter-of-fact Europe, its almost complete failure to understand the 'chela-spirit' of devotion was disappointing. Nevertheless, the lion-hearted Blavatsky never gave up, and at last, against all odds, she aroused in 'the Few' a deeper comprehension of her mission. She was then able to take the first steps in the revival of the forgotten Schools of the Mysteries, and at the opportune moment she produced a devotional gem from the Orient in an exquisite Western setting of her fashioning, *The Voice of the Silence*, a guide for students who aspire to tread the Path of Spiritual Wisdom.

When the time came for the Teacher to depart, no crisis occurred, although the cynics vainly imagined that the Movement would perish forthwith. On the contrary, its influence has increased and widened steadily, in spite of external opposition and internal difficulties in some quarters. It is now the privilege as well as the duty of devoted Theosophists to keep alive the torch she placed in their hands, but it can

only burn brightly in an atmosphere of kindness, brotherhood, and magnanimity. If some reasonable co-operation is not established between the groups which claim to follow the precepts and the example of the Founder of their Movement, the progress of Theosophy and the world's advancement on spiritual lines will be far more seriously delayed than by all the attacks of the detractors.

While assuredly the best way to understand the heart and mind of Helena P. Blavatsky is to study her writings, yet there is much of great value to learn from the story of her life of toil and renunciation, of self-sacrifice and voluntary martyrdom, for she was in essentials a lofty example of what she taught. So many attempts have been made by misguided persons to misrepresent her in the eyes of the ill-informed that a brief but authentic account in handy form of the chief incidents of her life, her ideals, and her methods, such as has not hitherto been available, may not be out of place at this time when recent attacks have aroused wide-spread attention to Theosophy, and when world conditions demonstrate the crying need for the constructive ideas it alone can give.

This book also presents an outline of the more striking landmarks in the historical background of the Theosophical Society during the lifetime of its chief Founder, and touches more lightly upon some of the outstanding events that have occurred since her passing, especially in regard to the protective and sustaining efforts of her most trusted friend and disciple, William Q. Judge, to carry the work and teaching on in accordance with what H. P. Blavatsky called the "Original Plan of the Masters."

The limited space at disposal has compelled the omission of much interesting matter, and the selection of the most important highlights has been no easy task. The administrative affairs of the Society, the establishment of Lodges and National Sections, the erection or purchase of buildings, the numerous Conventions, and the details about the rise of Theosophy into the 'luminous zone' and its wide recognition by thinkers, while interesting to close students of Theosophical history, can only be referred to in general terms. Even the numerous confirmations of H. P. Blavatsky's scientific teachings now being made, and her time-honored methods of training aspirants to chelaship, important as they are, demand far more room than can be spared for adequate treatment.

It is to be regretted that owing to lack of space it is impossible to do justice to, or even mention, most of the devoted Fellows of the Theosophical Society who have unselfishly given their time, money, and work to the Movement, often under very trying conditions, and at great personal sacrifice. If a small number of the more prominent were named the selection might be considered inadequate or ill-advised by some, and so only those persons who have a special relationship with H. P. Blavatsky or with important events in later history have been mentioned.

While it is the duty and the privilege of Theosophists to express their gratitude for the spiritual and intellectual illumination received from their Teacher by defending her honor and exposing the falsity and hollowness of the foolish and malevolent charges from which she suffered, the aim of this volume is not controversial *per se*, though it contains information useful in her defense. The writer, who

has never hesitated to break a lance with her critics when the opportunity offered, feels that a fair and dispassionate statement of the facts of her career and of the motives underlying her actions is sufficient to satisfy any unprejudiced mind that she was justified in her claim that she was sent by her Masters to bring the Ancient Wisdom, Theosophy, once more to the world at a critical period in its history. To regard her as a charlatan is to reduce her life history to an incomprehensible jumble of absurdities. One or two controversial matters in regard to Theosophical events about which there may still be differences of opinion have had to be discussed because they touch very closely on fundamentals, but they have been treated as impersonally as possible and we hope in such a way as not to give offense.

—CHARLES J. RYAN

REUNIFICATION OF THE VARIOUS THEOSOPHICAL SOCIETIES

I foresee in the future a reunification of the various Theosophical Societies into one universal Theosophical Brotherhood, more or less precisely as it was in H.P.B.'s own time. Let us not pause now in trying to solve the details of the problem as to how this may come about. Sufficient be it for the day that we have taken the first steps in that direction, that we have shown our good-will each to the others and all others to each, that we have met here as brothers and as equals—that we have established a precedent of momentous historical importance. Indeed, this is a great event! To me it is a long step forwards, and I am very happy that this has come about.

—G. de Purucker in an address at the
Centennial Conference, England, June 24, 1931,
Morning Session

GUILTY?

BLAVATSKY, Helena Petrovna Hahn:

"At the time of her death on May 8, 1891, she was once more the recognized head of a great religious movement. Although unquestionably a charlatan, with a superficial knowledge of the Oriental philosophy which she advocated, and a character the reverse of her own teaching, she made a deep appeal to the childish love of mystery and magic still latent in most human beings. She presented the rare power of temporarily believing whatever she wanted to believe. Thus she hypnotized others, having first hypnotized herself, and although one of the most unspiritual of women, she gained from her followers a veneration amounting almost to idolatry."

—*Dictionary of American Biography*, New York,
Charles Scribner and Sons

The writer of the foregoing, whoever he is, is himself guilty of pseudo-scientific *charlatanry*. He makes the 'authoritative', *ex-cathedra* statement: "She hypnotized others, having first hypnotized herself." How can the writer possibly *know* that? It is pure *assumption*, which cannot possibly be more than a *surmise* on the part of the writer. To proclaim it as an established fact is certainly a species of literary *charlatanry*, readily acceptable by readers who believe anything they see in print, especially if published in a supposedly reputable biographical dictionary.

Again, the cited writer says: "She made a deep appeal to

the childish love of mystery and magic still latent in most human beings." How can he possibly *know*, though he may be convinced from his own subjective lucubrations, that such was H.P.B.'s appeal? Speaking for myself as one grateful to H.P.B., certainly her appeal to me has never been to a "childish love of mystery and magic." As a matter of fact, the mystery and magic with which H.P.B.'s career became associated were the very last elements of her appeal to this student of her message. How can the writer speak with *knowledge* as to what was the basis of her appeal to others? How large a percentage of H.P.B.'s followers did he examine personally and from them obtain first-hand testimony? To spread such pasquinades broadcast in a reputable biographical dictionary is to perpetuate *charlatanry* of the worst kind, proclaiming to trusting readers as *knowledge* what cannot be more than the writer's *conjectures*, with no empirical science to substantiate them.

Incidentally, H. P. Blavatsky will be studied and revered long after her detractors are lost in oblivion, unless, perchance they survive in memory for a time because of their biased published conjectures about her. The sooner they are forgotten the better!

History repeats itself. Early in the Fifteenth Century Joan of Arc was pronounced by learned ecclesiastics to be a heretic and a witch and committed to the invading English to be burnt at the stake. Cauchon and other ecclesiastics did not say that she hypnotized herself or the French people. They said that the voices that she declared came from God or St. Michael really were the voice of Satan. But wherever the voices came from, following them she was able to save her country, crown her Dauphin and raise the siege of Orléans. Commanding generals like La Hire, Dunois and the Duc d'Alençon believed in her enough to follow her, not from "childish love of magic and mystery", but because she had that in her which could awaken courage and patriotism and manhood in them and their troops. Five centuries later the very church which had condemned her and allowed her to be burnt at the stake canonized her as a Saint. Hindsight and face-saving are so cheap!

An interesting footnote to history: Joan of Arc was burnt at the stake in Rouen, France, in 1431. H. P. Blavatsky was born in Ekaterinoslav, Ukraine, Russia in 1831. The Festival of Joan of Arc, commemorating the raising of the siege of Orléans and the capture of Les Tourelles was celebrated on May 8th from 1435 to 1793. The local festival was revived by Napoléon and in 1920 May 8th was proclaimed a *Fête Nationale*. Followers of H.P.B. celebrate May 8th as "White Lotus Day" in memory of her passing into peace in London on that day, 1891.

In closing, some examples of H.P.B.'s 'charlatanry', with which she 'hypnotized' herself and others and appealed to their 'childish love of mystery and magic':

"So shalt thou be in full accord with all that lives; bear love to men as though they were thy brother-pupils, disciples of one Teacher, the sons of one sweet mother.

Let thy Soul lend its ear to every cry of pain like as the lotus bares its heart to drink the morning sun.

Let not the fierce Sun dry one tear of pain before thyself hast wiped it from the sufferer's eye.

But let each burning human tear drop on thy heart and there remain, nor ever brush it off until the pain that caused it is removed."

—*The Voice of the Silence*

—IVERSON L. HARRIS

BOOK REVIEWS

The Human Exile by Bela Fischer. Philosophical Library, New York, 1974.

The thesis of 'The Human Exile' is that man has exiled himself from his home of humanhood by his malevolent nature and the diabolical use of his own inventions for destructive purposes. The author believes that the human 'exile' recognizes no respect for life and has no consideration for its sanctity. The taking of a life, waging war, and inflicting violence of any kind constitute the great sins of the world. These are rooted in the feeling of separateness and the divisiveness caused by tribal and national groupings that have led to construction of barriers and boundaries, both physical and mental. Until man can and does cross these boundaries in thought and deed through the recognition of the brotherhood of man and unity throughout all nature, he will remain an unhappy exile in humanhood.

The pursuit of "faith beyond the limits of knowledge"—the eternal hope of life beyond earthly existence—the writer calls a "great concept". It is not clear whether he embraces this "concept", but it is clear that he believes that until peace is established on earth it is absurd to expect it in "heaven". The earth, he thinks, can be viewed as "nothing less than a global entity". (To the Theosophist the world is a global entity!) Each human being, he says, is a depository of the world he lives in, the course of his life largely determined by the concept of the world he "carries with him". (But is man not more than the elements that make up this world?) Men turn against each other because they are frustrated by their lack of truth and compassion. "They fear others because they do not trust themselves."

It is in the discussion of religion that the writer is strongest. Here he expresses himself earnestly and sometimes in trenchant phraseology though not entirely with jeremiadic intensity. He deplores bigotry, exclusiveness, intolerance, and attempts by the powerful religions and sects to domineer others in denominational practice. He inveighs against forcing interpretations and beliefs on others. God is defined as "the cohesive essence of manifestation of being, the total expression of life." He believes in self-redemption and thinks that condition can be brought about only by change in consciousness. "Where there is no willingness to change, no zest to improve, the Divine Essence vanishes." Man remains exilic in the religious sector of his life, carping over dogma, believing souls are lost eternally if the concepts of "God" and "Salvation" are not of his order. His lack of understanding—and acknowledging—universal unity and human brotherhood can only destroy him ultimately. The goals of peace on earth and happiness for all cannot be achieved unless this truth is put to work. Although the idea of cause and effect is indirectly suggested, it is not especially stressed as one of the principles inherent in the universe.

Every human crisis creates a new theology, the author declares. Man hears "the message of heaven" when he is "ready to reveal and fulfill it". The misconception and misuse of love in "exilic religion" is discussed: "The roots of universal love are found in the consciousness of human kinship, in the mutuality of human aspiration—" (Question:

Shouldn't this be turned around? Isn't the consciousness of human kinship rooted in Universal Love?) "It is the purpose of religion to develop and advance all that is common and bindingly prevalent among men, not to restrict and paralyze, but to advance universal love for other human beings." But, says the author, many prefer the "joys of make-believe virtues to the knowledge of truth and the inspiration of worthwhileness".

The subject of this whole treatise is very complex and not easily or quickly explained. From a theosophical standpoint man himself is a complex being rooted in the 'Cosmic Atom' with its filaments of life and energy organized into hierarchical kingdoms of entities. The *whole* man must be understood; to do that a study of Cosmic Unity is needed. Man's composite nature has invisible ties that extend in all directions. The problems of crossing—or not crossing—barriers that are of the "human exile's" making go back not only generations but incarnations. A carry-over from forgotten ages means added difficulties in eliminating prejudice, injustice, power-thirst, and violence in this sad age. Without a deep philosophical conviction of the reality of Cosmic Unity neither the sins of humanity nor their corrections can be logically (and therefore successfully) dealt with. The book would be strengthened by this kind of conviction.

Those who have experienced the anguish of persecution and still have remained compassionate; who have endured the bitterness of intolerance and yet practice brotherhood; who have lived through the shock of violence and still have love in their hearts, and who sense the truth of universal unity, will recognize a kindred spirit in Bela Fischer, author of this serious book, 'The Human Exile'.

—JALIE N. SHORE

The One Life and Functional Forms (1973). By A. Kannan. 172 pp. incl. index and an impressive bibliography. The Theosophical Publishing House, Adyar, Madras, India.

The aim of this book, as stated in V. Wallace Slater's Foreword, is to survey man's search for an understanding of the evolutionary process of life and consciousness through material forms. Dr. Kannan, a practising biochemist and chemical analyst for 20 years and Secretary and Editor of the Bulletin of the Theosophy Science Group, seeks to relate the theosophical concept of the One Life in Diversity with the Life Principle of nature expressed in material forms, the forms and consciousness level of functioning being complementary to each other. He posits these two aspects (form—on the life side, and consciousness—particular level of awareness) of any kingdom of nature as the Life Principle of that level of functioning.

Dr. Kannan prepares his readers for his thesis with a purview of man's attainments in religion, philosophy, science, and the arts, including the occult approach, each searching for an underlying truth yet failing to sustain an effort toward an integrative search. He feels a new effort must aim at understanding and correlating the unity underlying all life within the increasing complexity of forms through which it functions.

Dr. Kannan frequently uses the word 'must' in his urgency for integrative scientific and lay thinking. Unfortunately the history of mankind demonstrates its opposite

tendency, described by Kannan himself when he refers to our claim of One World, due to the annihilation of physical distances, while the distances between man's understanding of each other stubbornly persist.

With science ever more nearly approaching the boundaries of the metaphysical, he feels that science can now hypothesize that "... these kingdoms of nature may function in their respective spheres only when they have the integrated awareness at those levels which characterize their functioning."

It is not clear to this reviewer to what reader the author is directing his message—to Theosophists or scientists, perhaps to both. His references to theosophical concepts and use of theosophical terms, frequently without explanation, can be meaningless to the average scientist. Also use of the scientist's typical charts and diagrams to illustrate varying centers of awareness within the functioning levels of material forms, which he identifies as MFF (material functioning forms), PFF (plant functioning forms), and AFF (animal functioning forms), are likely to be difficult for the average (especially older) Theosophist. Younger readers, more science oriented, may perhaps feel 'at home' with these types of expression.

For all readers, the author's lack of facility with the English-structured sentence erects a barrier to understanding. His sentences are often formless and rambling, obscuring the meaning. The publisher has committed a great disservice to this eminently qualified author in its failure to correct this defect before publication.

—MARSHA MYERS

The American Theosophist, special Fall 1974 issue: "The Meaning of Physical Existence". Theosophical Publishing House, Box 270. Wheaton, Illinois, 60187.

The subject is vast, and its ramifications explore all realms of thought—scientific, philosophic, and religious. But clearly, from a cosmic point of view, the discussion is limited, for it is assumed that the term Physical Existence refers to mankind, spinning around on his beautiful little blue planet in the Solar System, itself an infinitesimal part of the Universe. Yet, of course, for us it is Man that is important. And in these sixty-two pages of excellent writing, consisting of an explanatory introduction and thirteen articles, we have much that is stimulating. The whole effect might be likened to a tale, such as *Pilgrim's Progress*. In this case the hero or central figure is Man. He is pictured as groping his way through the impenetrable forest of Eternity. During his progress he comes in contact with many masters of wisdom, past and present, and is taught numerous precepts, familiar and unfamiliar. He is counseled on the care of his body, with the concept that a sound body provides the proper vehicle for a sound mind. He is imbued with a conception of his inner Spirit.

By and large the work is of a very serious nature, as evidenced by such titles as "Unveiling the Mysteries", "The Battleground," "The Great Opportunity", "Personality, the Soul's Box of Tools", "Physical Spirituality", and "The Purpose of Life." There are touches in a lighter vein, however: "Why Does God Create? Is he serious in this undertaking? Or is he just kidding around (possibly a practical joke that

got out of hand)?" And "Humor is the Great Ego-Leveler". And there is the affirmation that a sense of humor and a hearty laugh are of definite benefit to mankind. In contrast, there are such profound considerations as "If the Spirit is perfect, as we suppose it to be, what is the purpose of evolution? There is no goal higher than perfection." And "If 'someone' is doing the ordering of the Universe, as we suppose, why have we never found him?" Considerable stress is laid on the difference between the acquisition of knowledge and the possession of wisdom.

The first article, by Clarence R. Pedersen, wastes no time in going right to the heart of the matter, suggesting the magnitude of the subject: it refers to the five Ws, and to the three major Kingdoms of Being. The five Ws represent the familiar questions: Who? What? Where? When? and Why? (One further question, How? seems appropriate). The three Kingdoms of Being are, obviously, the Animal, the Human, and the Spiritual.

Thanks to man's insatiable curiosity and his dramatic technological advances, he has found the answers to a large proportion of the first four Ws, particularly as related to the past; but the Whys and the Hows still tend to elude our most brilliant minds for the reason that, like thoughts and emotions, they tend to be intangible and imponderable and beyond the reach of our sophisticated methods. And yet they may be the most vital factors in the mysteries of Nature, the Universe, and Life itself.

As an illustration: Medical research, over the years, has accumulated vast amounts of knowledge about the structure and the functioning of the many complicated and inter-related systems that compose our remarkable bodies; but little is known about the mysterious, unseen forces which must direct and co-ordinate the operation of these systems; or why, with the cessation of life, have they suddenly become an inert mass? Can it be that our scientists are so concerned with the material aspects of our bodies that they tend to overlook the possibility that there may be an invisible Spirit within, which is imperishable, and eventually will inhabit other bodies? Such a concept might help allay the fear of death and render less urgent the preservation of battered bodies.

In Nathaniel Altman's article. "The Great Opportunity", an optimistic note is sounded about the future: while acknowledging mankind's present widespread and staggering problems, the thought is expressed that we may be entering a new age of enlightenment. "The challenges we are confronted with", writes Altman, "the choices we have to make and the opportunities for service have never been greater." May we meet the challenges wisely!

The editors are to be congratulated on their choice of contributors: they have given scholarly presentations of the subject from various viewpoints. Also it is heart-warming to note that they are all ardent Theosophists, and that they have done a great deal to promulgate the teachings of Theosophy, which we feel provide the most comprehensive and consistent answers to life's perplexing questions. It is to be hoped that this issue has a wide circulation among scholars, and especially among educators. The world would benefit thereby.

—JAMES HITCHCOCK, M.D.

THE FOUR SACRED SEASONS

Readers are referred to Corresponding Fellows Lodge of Theosophists *Bulletin* No. 345, September 1974 (Worthing, England), for quotations from H. P. Blavatsky on the subject of "The Four Sacred Seasons of the Year," and commentary by the *Bulletin's* editor Elsie Benjamin. The main extracts come from H.P.B.'s brilliant exegesis "The Roots of Ritualism", included in the recently published Vol. XI, *H. P. Blavatsky: Collected Writings*. Mrs. Benjamin writes: "These passages . . . prove again that H.P.B. was no mere iconoclast, destroying images and pictures set up as objects of veneration in the various religions. Rather did she illumine them with the full light of Truth. But note that she, like Aristophanes, 'is writing for those who are not blinded by a too strong pre-conception,' holding strongly to their own prejudices. An open mind is essential in the study of Theosophy; and thus even those of us who are not initiates can glimpse somewhat of the splendor of these esoteric hints that have been given to us through the ages in every Religion."

Mrs. Benjamin also refers students to references to this subject of the Sacred Seasons in Dr. de Purucker's published writings, including his *Studies in Occult Philosophy*, p. 117, *Fundamentals of the Esoteric Philosophy*, p. 211, as well as the two booklets published by Point Loma Publications, *Clothed With the Sun: the Mystery-Tale of Jesus the Avatara*, and *The Mahatmas and Genuine Occultism*.

BROTHERHOOD IN THOUGHT AND DEED

The weakness of the Homonoia of the Greeks, of the Ideal State of the Stoics, of the eclectic theosophical system of Ammonius, or again, of the brotherhood fostered by every well-intentioned organization even today, does not lie in the principle of unity, but in its adherents. Brotherhood, harmony in thought and deed, sincere respect among individuals, and among nations and races, *cannot be imposed from without*. It has to grow quietly, individually, in the silence of the soul. Every human being, then, is as deeply responsible as every other to weed out his own tares of ambition and self-seeking and to see that the seed of universalism is nurtured by the sunlight of altruistic purpose.

—G.F.K., *Sunrise*, November 1974

THE L.C.C. AND THE THEOSOPHICAL SOCIETY

German Federal Republic
Sepp-Weidinger-Str. 3,
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Sept. 24th, 1974

The Editor, The Eclectic Theosophist
P.O. Box 9966
San Diego, Calif. 92109 U.S.A.

Sir:

Since you are a Theosophist, and, therefore, a lover of Truth, you will be glad to inform your readers that a small error has crept into your article re Liberal Catholic Church. [See *E.T.*, No. 23, July 1974, "Send In Your Questions".]

It is simply not true that any secessions in the T.S. were

due to the foundation of Liberal Catholic Church (1916). Whatever secessions there were happened long before, and a loss of members about 1930 had nothing whatever to do with the Church, but was connected with the rise of the philosopher J. Krishnamurti.

Both the inquirer and informant seemed at a loss to say why the Church is called liberal. Here are some reasons:

(1) It has a set of teachings, but does not ask its members to accept them; thus it is free of dogmas; the teachings are of a theosophical nature, including as they do the doctrines of Karma and Reincarnation.

(2) It recognizes all the other faiths as equal ways to spiritual progress, does not, therefore, proselytize, and administers its sacraments to anyone who honestly desires them.

(3) No celibacy is imposed on the priests, they are not salaried, and no fees are asked.

(4) Rites and ceremonies are not proclaimed as necessary for salvation, but merely as a help in self-education, and as a means of shedding blessings on the world around.

I suppose that your readers, too, are fair-minded people; so they will certainly admit that under these circumstances the epithet LIBERAL is amply justified.

Your sincerely,

CHARLES SCHMID

P.O. Box 9966, San Diego, Calif. U.S.A.
Point Loma Publications, Inc.
October 24, 1974

Mr. Charles Schmid
(address)

Dear Mr. Schmid:

This acknowledges your letter addressed to the Editors, *The Eclectic Theosophist*. We shall print this in our January Newsletter, together with this reply.

We have no quarrel with individual members of the Liberal Catholic Church, nor with the LCC as a separate church or body, any more than we have with hundreds of other sects and divisions in which there are worthy and kindly people. What we do object to is the association of the LCC with any Theosophical Society. The LCC has, as you say, adopted some theosophical ideas, but it also promulgates and practices many that are not theosophical at all and are the exact antithesis of what the Founders of the TS advocated and for which the TS was indeed founded.

You should not overlook the fact that it was in protest against Mr. Leadbeater's non-theosophical pronouncements and activities that the large group in Sydney, Australia, which in the time of T. H. Martyn had a membership of 800, resigned and became an independent Society.

History will also relate (see, for example, factual reporting in Stokes' *O. E. Library Critic* during its many decades) that, contrary to what you say, the great loss of membership in the Adyar TS about 1930 was the result of the continuous seething protest and revolt against what had been advocated by the LCC, as well as Mr. Leadbeater's and Mrs. Besant's ideas about 'the Coming World Savior', and Krishnamurti's repudiation of that role. (See Lady Emily Lutyan's book *Candles in the Sun*). Though these events are largely past history, we refer to them to set the record straight as to your own statement.

We also invite you to read a more current statement by Professor J. H. Dubbink, of Bilthoven, Holland, published in our Newsletter No. 16, May 1973. His words speak clearly to this matter.

If the Liberal Catholics like to have a Church, we say let them have it and call it what they like, but it should have no connection whatsoever directly, indirectly, exoterically, or *esoterically* with any Theosophical Society.

With best wishes,

Yours sincerely,

EDITORS THE ECLECTIC THEOSOPHIST

THEOSOPHY IN HOLLAND

At the annual convention of the Theosophical Society (H.P.B.), held at The Hague, the Netherlands, on October 6, 1974, Mr. Arien Smit, the first speaker, gave a brief but inspiring address on "Theosophy Now!", in which he emphasized the necessity of practising the noble ethics of the Ancient Wisdom in daily life, particularly in the state of transition in which the world finds itself today.*

Next Mr. J. H. Molijn discussed a few quotations from the literature on the pilgrimage of the human soul between death and rebirth. The gist of the talk was a comparison of relevant passages from Apuleius, Plutarch, the Gnostics, Origen, and the Mithraists on the one hand, with enlightening paragraphs from *The Dialogues of G. de Purucker* on the other hand. First, the Christian concepts of heaven, hell, and purgatory were gone into, after which the confusing ideas which still exist about spirit and soul passed in review. To give these concepts a theosophical perspective passages from the *Dialogues* were cited, including the fields of activity of the divine, spiritual, and human monads. Then followed a brief exposition of the processes which Man undergoes after he has laid the physical body aside, which subject is very well explained in Leoline Wright's *After Death—What?* (Theosophical Manual No. 5). Then the speaker suggested that the famous Babylonian myth of Ishtar and Tammuz must be much easier to comprehend for us than for uninitiated Ancients, since we have witnessed the launching of 'mother' rockets, which can drop on planets and moons capsules which return to the rocket and are taken back to Earth. In a remote way these capsules may be compared to the 'garments' which Ishtar dropped and retrieved at the various planetary gates she passed through. This does not mean, however, that in the present stage of evolution man is able to trace his after-death adventure consciously. The grave mysteries connected with what are unseen as the Inner and Outer Rounds are divulged only to the initiated, and what this means becomes evident from reading H.P.B.'s noble volume *The Voice of the Silence* . . .

Dr. P. Peverelli's subject was "our Guardian Angel." The speaker found in G. de P.'s article on "The Guardian Angel," published in *Wind of the Spirit*, a fitting motif showing the relationship of the Christian vision, the viewpoint of psychology, and the consequential ethics with the archaic teachings on these points. Man in distress seeks to protect himself against threatening dangers. For this purpose the

R.C. churches have their images of Jesus, Mary, and patron saints. Even today many people make use of amulets and mascots. Man also imagined a host of protecting angels filling the spaces between God and the Earth. Traditionally the R.C. church recognizes nine angelic choirs. Therefore, the Roman Catholics can feel themselves well protected, but particularly so by their personal guardian angels assigned them by God himself. Though psychology does not concern itself with angels, it does try to explain how our bodies and minds protect us by means of reflexes, antibodies, etc. We also have social urges, directed against the demands of our egoism. Von Monakov even recognizes supra-social impulses, leading to the experience of relations with the totality of the All, and in the last analysis even with the Supreme Being, the basis of all that is. Our conscience, too, has a protective function. This silent voice tells us to do what is good and to omit what is evil. Depth psychology reckons with an ideal I, which ultimately strives to commune even with the pristine source of all being.

The speaker then indicated the contribution Theosophy has made and can make in this respect. In *Studies in Occult Philosophy* Dr. G. de Purucker states that our conscience derives from the buddhi-mânasîc part of our constitution, and that it has—through suffering and sacrifice—collected experience in many lives. But what may be our personal Guardian Angel according to the ancient Wisdom? G. de P. says: "Each of you is an incarnate god; be it," thereby implying that our real Guardian Angel is our own inner God, the buddhic principle, the Buddha or Christos within ourselves. Meditation and contemplation on this divine splendor can lead to spiritual discrimination, understanding of our fellow-men with all their failings, with all that lives. This leads to love, faith, sincerity, compassion, sympathy, wisdom and self-sacrifice.

—JAN H. MOLIJN

THEOSOPHICAL OBJECTS, PROGRAM AND ORGANIZATION

Under the above title, The Theosophy Company (245 West 33rd St., Los Angeles, Calif. 90007) publishes the important articles by H. P. Blavatsky: *A Year of Theosophy; 1888; A Puzzle From Adyar*; and *The Organization of the Theosophical Society*. From a Foreword by the publishers we select the two paragraphs referring to the article "1888":

"The custom of New Year's greetings becomes, for H.P.B., an opportunity of showing the deeper purposes of the annual renewal which may be sought by students of Theosophy. Her article, "1888," published in *Lucifer* for January, 1888, distinguishes between the conventional hope for 'happiness' and 'prosperity' and the Transcendentalist longing to grow in both knowledge and responsibility.

"Richard Harte, a friend of Col. Olcott and an American newspaperman who became a member of the Society in 1878, had joined Olcott in India late in 1888 to assist in the conduct of the *Theosophist*. Articles which appeared early in 1889, evidently by him, exaggerated the importance of the organizational side of the work, minimizing the First Object, of Brotherhood. H.P.B., Harte implied, was a disturbing influence interfering with the orderly progress of the Society under the practical guidance of Col. Olcott at

*Mr. Smit has almost completed a Dutch translation of H. P. Blavatsky: *the Mystery* appearing monthly in *Levende Gedachten*.

'Adyar,' the headquarters of the Society. Mr. Harte compared 'Adyar' with the authority and power of 'the Church of Rome'. H.P.B. replied to these criticisms and charges in *Lucifer* for August 1889, in an article titled 'A Puzzle from Adyar'. Shielding Olcott as well as she could from the implication of his direct involvement with Harte's misrepresentation of the spirit of Theosophical work, H.P.B. showed that, far from being dependent upon the Society's 'constitution' development, the Objects were the primary and initial inspiration of both the Movement and the Society. The Society, she said, would deserve and have her loyalty only to the degree that it remained a channel for service to the Theosophical Cause and for the original program which the Society had in the beginning. This article is both a clarification of the prior importance of the moral and philosophical principles on which all Theosophical work is based, in contrast to organizations and instruments, and a warning to members who failed to make this distinction."

It is in this article "1888" that H.P.B. concludes with the now well-known paragraph:

"And let no one imagine that it is a mere fancy, the attaching of importance to the birth of the year. The earth passes through its definite phases and man with it and as a day can be colored so can a year. The astral life of the earth is young and strong between Christmas and Easter. Those who form their wishes now will have added strength to fulfill them consistently."

As we go to press two additional brochures have reached our office. These are articles by William Q. Judge, Series No. 3 and No. 4. Each deserves full review because of their importance, but we must content ourselves with listing a few of the titles, most of which appeared in the magazine *The Path*, but all of which are pertinent and germane to the problems of today. (They sell for 50 cents each, and may be obtained from The Theosophy Company). "The Theosophical Movement", "On the Future: A Few Reflections", "Organized Life of the T.S.", "A Year on the Path", "The Closing Cycle", "Theosophical Study and Work," "Each Member a Center", "Cautions in Paragraphs," "Theosophical Don'ts", "The Path of Action."

ITEMS OF INTEREST

1975 Publication Plans

1975 publishing agenda for Point Loma Publications includes the continuation, and if possible, completion of the 12 Theosophical Manuals. Three of these appeared in 1974: *After Death—What?* by L. L. Wright; *Theosophy and Christianity* by H. T. Edge; *The Doctrine of Karma: Chance or Justice?* by G. W. van Pelt. In late spring and early summer, the Theosophical Publishing Company (Wheaton and Adyar-London) will respectively publish as part of this series *Reincarnation: A Lost Chord in Modern Thought* by L. L. Wright, and *Psychic Powers* by Helen Todd. Readers will be apprised as soon as the additional seven are ready.

It is also planned to publish *H. P. Blavatsky and the Theosophical Movement*, by Charles J. Ryan. Originally published by Theosophical University Press, Point Loma, California, in 1937, this is considered one of the best biographies of H. P. B. and a history of the Movement she founded.

World Congress of the Theosophical Society (Adyar) in New York City.

In a General Letter dated 17 November 1974, John B. Coats, President of the TS (Adyar) invites other Theosophical Societies and organizations to participate in a World Congress in New York City, November 14-20, 1975, marking the one hundredth anniversary of the

founding of the modern Theosophical Movement. The invitation extends also to "all students of H. P. Blavatsky."

Mr. Coats adds: "The history of the Theosophical Movement has shown that on a number of occasions groups of members of high integrity and deep dedication have considered it essential to establish themselves independently of each other. On this special occasion, however, we hope that in the name of Universal Brotherhood and for the high purpose for which The Theosophical Society was brought into being, all might feel moved to join together in common aspiration and service towards those Founders whom we all revere and who are in fact responsible for the existence of our Movement. This invitation, therefore, is being sent to all groups owing allegiance to that original impetus."

Those planning to attend should communicate for details about accommodations, display exhibits of publications, etc., to: The Theosophical Society in America, Centennial Activities Committee, P.O. Box 270, Wheaton, Illinois 60187, U.S.A.

Quietly to Tiptoe Out

On October 28, 1974, our friend and co-worker for many decades, Maja Waerland Synge, of Helsingborg, Sweden, passed into peace after a brief illness. Acknowledging to Sylvi Kohva (Helsingfors, Finland) a newspaper notice of this event, Mr. Iverson Harris wrote her: "... a lady of gentleness and exquisite refinement... uniquely beautiful—not merely as a person, but in mind and spirit radiating an esthetic fragrance distinctly her own. One does not have to wish her *bon voyage*. In her more than three score years she had earned a sun-bright passage."

Eclectic readers will have noted from time to time in its issues under "Reader's Notebook" some of our friend's thoughts and meditations; as well as in Corresponding Fellows Lodge *Bulletin*, edited by Mrs. Harry Benjamin, Worthing, England.

Maja Synge's niece, Kerstin Hiselius, writes: "Those who have had the privilege of knowing Maja will understand how strongly we shall miss this wonderful, tolerant, wise, kind, intellectual and humorous person. She leaves behind her a great void. Maja had in a letter to us copied a quotation from Dag Hammarskjöld, which we have taken as a guideline to fulfill her wishes on her last journey." (A rough translation reads: "If also this business of dying/ Must be a 'social function'/ Give me then the grace/ Quietly to tip-toe out/ Without disturbance...")

November 1974 also marked the death of three other long-time friends: Inez van Assche of Santa Barbara (daughter of the late Oscar Ljungström), Nell Beauchamp of Oceanside, California, and Brandon (Bill) Beach, of Costa Mesa, California. *Dormit in astris!*

A Hundred Years Ago

Students interested in the history of the beginnings of the T.S. and of the incidents in the life of H.P.B. during the late months of 1873 and moving on toward 1875 will enjoy the series "A Hundred Years Ago" appearing in the current issues of *Theosophia*, edited by Boris de Zirkoff. Subscription is \$2.00 a year (four issues), single copy 50 cents. Write to: 634 South Gramercy Place, Los Angeles, California 90005. You will not be disappointed.

Krotona Institute School of Theosophy

Winter-Spring 1975 workshops and seminars include: Symbolism in Religion and Art, Rt. Rev. Gerrit Munnik; Hindu Philosophy as Expounded in the Bhagavad-Gitā, Mr. Geoffrey A. Barborka; The Structure of Man's Nature in Relation to a Universal Healing Force, Dr. Shafica Karagulla, Mrs. Dora Gelder Kunz, Dr. Viola Pettit Neal; An Introduction to the Science of Yoga, Mr. Oliver Greene; Meditation—Its Practice and Results, Mrs. Gloria Milor; Jewels of Wisdom from "The Secret Doctrine", Mr. Barborka; Secret Doctrine Research, Mrs. Marion L. Wolfe; Biblical and Archaeological Research, (Archaeology of the Holy Land; Qumran Scrolls; The Great Pyramid), Mr. E. Raymond Capt; Self Knowledge Through Tarot and Kabbalah (The Wisdom of the Tarot Cards, The Lesser Mysteries, The Pathways of Adeptship, The Supreme Paths of the Spirit), Dr. Stephen A. Hoeller; First Principles of Cosmic Astrology, Mrs. June Wakefield; Intermediate Cosmic Astrology, Mrs. Wakefield; Isis Unveiled: Ninety-Eight Years Later, Dr. F. T. Rodier; Introduction to Buddhist Psychology and Metaphysics, Dr. Rodier; The Theory and Structure of Mandala, Dr. Rodier; Gnosticism, Dr. Rodier.

CONTRIBUTIONS

Received since last listing in November 1974 *Eclectic*: J.N.S., Memorial to Mary Fay, \$10.00; J.N.S. Memorial to Maja Synge, \$10.00; J.H.V., \$10.00; E.L.K., \$10.00; R.H., \$10.00; I.U.S., \$25.30; W.L., \$50.00; V.U., \$50.00; I.U.S., \$50.00; E.B.T., \$10.00; I.L.H., \$438.87; and for the special Theosophical Manual Fund: D.E., \$500.00; E.B. and Corresponding Fellows Lodge, \$420.00, and from J. and L.M., \$20.00. For all this generous help we are most grateful.